

/732 cont. /

551 As the longest male proper name known, I learned of an almost monstrous construction which can probably be regarded as the longest Yamana word, namely, hūmaxkamēnaŋgāiyatakwēlakir^Yēn^Yis (i.e., hūmax, "tree trunk tossed ashore by the waves"; kamēnaŋgāiyata, "to be set up, to place upright"; wēlakir^Y, "rocky or coastal promontory"). This means "man from the place on the shore where a tree trunk washed up by the waves stands upright." This construction corresponds to the rule regarding proper names.

553 Finally a superstitious custom should be noted, /733/ to which Bridges (a):176 long ago referred. "The natives have an idea that naming children early stops their growth, and since children so frequently die in early infancy" /cited in English/. Later Hyades (g):39 referred to this: "They first give their children names when they are about two years old and begin to walk. They say they do this so that, in case a child dies younger than that, they will not accidentally hear his name and be reminded of their loss." As I was able to confirm, however, this custom was adopted less out of superstitious fear than because of the utter uselessness of emphasizing the name of the child during the first 20 months. The child's name is automatically determined by his place of birth. Moreover, it is not customary among our Yamana to address a person present by name or to speak of him by name. This explains why quite generally they do not attach much importance to the proper name.

8. The Baby's Development

123 Not all the families with whom I was in contact on Cape Horn Archipelago had the pleasure of having small children for company. A few aged persons, who had long since abandoned the hope of offspring, had married only to avoid being alone. Hence I was dependent on a small number of children in my observations and can, therefore, furnish only incomplete data on the development of young lives.

954 The solicitude of the young mother for her darling during the first few weeks of his existence gradually disappears. Not that her love diminishes -- in fact, it increases -- but anxiously vigilant care

/950 cont. /

X 881 The general feeling of emotion is again dispelled, and the singing is carried on softly by individual persons. They are preparing for a change of mood. The people who came in a while ago as visitors remain seated if it is already evening. The solemn ceremony seldom occurs in the forenoon; if it does, the visitors assemble here in the evening.

X 881
● 553 During these solemn hours the occasionally necessary change of name of an uswāla also takes place. Not every candidate is given another name at the end of his initiation, only the so-called usipin, usiapisin, that is, "the one without a birthplace," or the child who for some reason does not bear the name of his birthplace (p. 536). As a rule the Yamana avoid giving the same name to two persons. One of two people born in the same place must, for the time being, be content with a nickname or with the general designation of ūšipisēñjis or ūšipinkīpa. At the end of the initiation it then becomes proper for him to bear the name of the place where he passed his first čičexas. Now that their hētakuxēolan is handed over to them with special formality, the sponsors pronounce this new name for the first time and it then comes into common usage. For example, until my first initiation in Šamakušwāia (Punta Remolino), I was an ūšipisēñjis for the Yamana; thereafter I was called šamakušēñjis. Koppers was named kumbudēñjis after Kumbūtu (Puerto Mejillones) where the initiation took place in 1922.

X 881
562 For the other formality which must still be observed, /951/ they regularly choose the last evening in the čičexas hut. It culminates in handing over the rule to the women for a few hours. At the proper moment, places are exchanged and the women crowd around the main entrance while the men move toward the center and the rear, beside the secondary entrance. During my first initiation [533] the new song was introduced by Alfredo's wife and in March, 1922, by Pedro's wife; in each case the husbands were serving as overseers. The rest of the women were subordinate to this woman as their leader. All the women joined in the song she introduced and took part in it with unusual animation. Among the men, the actual leader was still very prominent. Santiago constantly made interjections to encourage the women to sing louder and to make a vigorous effort to drive away Yetañta who was nearby.

After the women led the song for almost an hour, they stopped, and Santiago, along with a few men, resumed the soft singing.